

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

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NEW SERIES, VOL. XIX, NO. 29

It is said that many Japanese in this country are supporters of the American Red Cross.

Fifty-six were received into the church at Norfield, where Dr. W. E. Farr has recently assisted in a meeting.

A crusade is on against shingle roofs for houses. Some cities are forbidding them. They were said to be responsible for the worst of the great fire in Atlanta recently.

Thanks for the many responses and kind letters received in answer to statements recently sent out. The paying up of a subscription makes people feel good at both ends of the line.

A good and generous man who lives on the Gulf coast sent us a check last week for \$18.00 to pay for subscriptions to a list of his friends. We hope that the subscriptions will be the means of doing much good in his community, and that the gift will bless his own life.

Geo. W. Breckenridge, a wealthy Texan, offers to give \$300,000 to pay the expenses of the University of Texas for next year if the governor should prevent the appropriation being made for the University by the Legislature. The fight seems to be getting interesting.

Dr. A. C. Watkins has resigned his work as enlistment man in Louisiana and expects to locate in a pastorate in the early fall. Why not have him come back to Mississippi? The announcement of his acceptance of work in Louisville, Ky., seems to have been a mistake.

Pastor R. B. Gunter seems to have a constant revival spirit in his church at Louisville. Three were received for baptism last Sunday, and seven the Sunday before. They are working the budget system of finance now the second year, and it is making good. Wonder if there is any connection between these two items.

A great meeting of the Montgomery County Sunday School and B. Y. P. U. Institute was reported at Duck Hill. Deacon Harry Watts was general manager, and the whole force of the State field workers were there and on the job. The saints at Duck Hill showed their appreciation by taking splendid care of the visitors.

Evangelist E. S. P'Pool, who is supplying the pulpit of the First church, Meridian, has had the joy of seeing people coming into the church almost every Sunday. He could not be happy otherwise. His purpose is to return to the evangelistic work September first. He will be glad to arrange for meetings through the fall and winter.

Pastor Wall concluded his services for a while at Clinton on Sunday last. At night after preaching he bade the church goodbye and commended them to God. Deacons Aven and Provine then spoke of the appreciation in which the pastor is held for his faithful service and the interest which the church would have in his work as chaplain of the regiment of Mississippi artillery, one battery of which is known as Mississippi College battery. Chaplain Wall is soliciting funds for securing and furnishing a tent to be used for religious work in his regiment. He will appreciate the assistance of all interested in this much needed work. Send the contributions to Rev. Zeno Wall at Clinton, Miss.

Who is the "Elect Lady," to whom the Apostle John directs his second epistle? If it were to a person it is not at all likely that he would have omitted her name. That would not have been according to the usual method of address then or now. It is not probable that her name was Kuria or Cyria, the word transferred from the Greek and found in the margin of the American Revision. It certainly does not refer to the "universal church," for he says, "The children of thine elect sister salute thee;" for the universal church could have no elect sister. The "elect lady and her children" must have been some church such as the one in Ephesus well known to and greatly loved by the apostle. The word translated "lady," is a very significant one. It is the feminine form of the word everywhere in the New Testament translated "Lord." That word is kurios; this one is kuria. That refers to the Lord Jesus; this refers to His bride, the Lamb's wife. The closeness of the relation is shown in the form of the word. The church is identified with, is one with her Lord. Not only is she identified with Him, but the word chosen indicates in what respect and position she is identified with Him, namely in his lordship. She sits with Him on His throne, reigns with Him. He is not simply the Head of the church; He is Head over all things to the church, which is the fulness of Him who fills all in all.

The "children" spoken of in the second Epistle of John are the members of the church and in this relationship are addressed as identical with the church itself as shown by the apostle using alternately and interchangeably the singular and plural pronouns "thou" and "ye." Of course they had their individual characters and work, too, but it was as members of the church that he addressed them. They differed in their degrees of progress in the Christian life. Some of them gave their old pastor greater joy than others. He says, "I rejoice greatly that I have found certain of thy children walking in truth." Others of them seem not to have been so great a satisfaction to him. But he writes to all to beseech and to warn and exhort. He wishes them to walk in the truth, to go the same way and to keep step together. So he is sending the letter to the church and its members whom he speaks of as her children. Not his children now, though they may have been many of them his children in the gospel. They are spoken of as the churches' children, brought forth by the activity of the church and nurtured by her as a mother.

The Republicans of China are closing in on the relic of Monarchists who have shut themselves up in Peking. The general who undertook to turn the country back to the Manchus seems not to be able to deliver the goods. By the time these lines are read it may be that the republic will be fully restored to its place in the capitol. We have great faith in the Chinese to attend to their own business if they are let alone. They are a rather slow moving people, and there are many millions of them. It will take time for development and adjustments which will be necessary. But they are a patient people, persistent in their purpose and constructive in method. The leaven of the gospel will awaken new ideas, create new problems and some growing pains.

Dr. R. L. Motley, of Winchester, Ky., is with Pastor Fuller in a meeting this week at Flora.

While Brother T. L. Sasser is resting this summer at his old home at Brookhaven, he is putting in the time to good advantage holding meetings in churches nearby.

The thirteenth annual Christian Citizenship Institute will be held at Winona Lake, Indiana, July 22-28. This is a specially beautiful place and there is a very attractive program.

We publish in this issue an article by a representative of the National Y. M. C. A. on a "New War Problem." It is not a pleasant subject, but one which we have to face, as facts not far from Jackson have demonstrated. Let us do what we can.

Pastor J. B. Quin is with Pastor W. R. Johnson in a meeting at Friendship church, Pike county, this week. This is his old home church, and that of his mother and father. He is also to assist Pastors Neel at Courtland and Murray at Hays Creek, La.

Rev. Ben Cox has been granted sixty days' leave of absence by Central Baptist church to do special evangelistic work at the cantonment in Montgomery, Ala. Under the auspices of the Y. M. C. A., he will have charge of the religious work among the soldiers in their buildings and hospitals.

Prof. Claude Bennett has resigned as vice-president of the Woman's College and Mr. W. Edgar Holcomb succeeds him. We know of no better or more capable man for the position; a young man of unusual ability, tact and education, he is sure to prove a big factor in the work.

The China Christian Book Co., of Canton, China, asks for the unused books in your home. It is said that there is a growing fondness for the English language and a demand for good books. This may be a good way to use the right kind of books which are standing idle on the shelves. Address as above.

The Baptist Advance makes complaint that the treasurer and auditor of the Southern Baptist Convention, who are re-elected every year, are supernumeraries, having practically nothing to do and one of them drawing expenses for attendance on the board meetings. This is a subject on which we confess total ignorance, but should be glad that all the facts might be known to all the people.

It is difficult for the outside world to know what is going on in Germany. But it is evident that things are in a ferment of some sort. The present report is that the chancellor has offered his resignation largely because he stands in the way of peace, and possibly all the cabinet will go out. They and the emperor and his oldest son have been in counsel because electoral reforms are demanded before any more money can be had, and a demand is made that peace terms be settled. It is a strong government of strong men and there will be a hard fight to retain power. However, discretion and yielding may seem to them the better part of strength. If the war continues another year there is likely to be a fearful collapse of the German machine.



## WOMEN, AND THE SOUTHERN BAPTIST CONVENTION.

When a farmer boy, I once hid behind a tree to scare a yearling which I heard coming. I was very much agitated and convulsed with subdued laughter over the fun I expected to have.

After waiting in long suspense, I peeped around the tree and saw the yearling knee-deep in grass, quietly grazing, attending strictly to his own business.

I took my little calf-lesson and went on my way home just a little disappointed but a much wiser boy. This little incident reminds me of the bushel of fun we had in New Orleans last May when the great Southern Baptist Convention got behind the "equal privilege" tree to have a little diversion over the proposition, "Shall women be seated as delegates in the Southern Baptist Convention?"

Some of our choice brethren had been for a whole year getting ready for the fullest enjoyment of that most propitious hour when they could say "boo!" and turn the women right into the orthodox way.

There were other good brethren equally as enthusiastic and sincere who had stood through the year with big orthodox sticks guarding Baptist principles, "earnestly contending for the faith which was once delivered to the saints," inwardly convulsed over the fun they would have when they, too, could say "boo!" and scare the women away from the polls!

Well, we spent half a day in one of the convention's most exciting and stormy sessions "booing" on both sides, while our good women were in a most harmonious session of their convention, attending strictly to their own business.

And now since the convention is over and the dust has about settled and the brethren on both sides of the question have had their say, and the women have been so profoundly silent on the subject, I can't help but wonder if some of the brethren don't feel about as I felt over my calf-experience!

Now, as I see it, there are some facts worthy of some consideration:

First, the women as a whole have never asked for membership in the general convention.

Our Southern womanhood, for the most part, shrink from prominence in mixed assemblies. Among our Baptist women there are comparatively few suffragettes. To most of them the question of voting, public speaking, and crossing swords with the men is revolting. Many of our best women loath the day of woman suffrage in politics, much more in religion.

In the opening sentence of the resolution offered in the convention are the significant words, "Whereas, In so pure a democracy as a Baptist church, all members have equal privileges," etc.

Now it occurs to me that it is just a little confusing to make the church and convention synonymous. Besides, as a matter of fact, all members do not exercise "equal privileges" in Baptist churches.

As I listened to its reading I couldn't help

asking myself the question, "How many churches represented in this great convention representing two and a half million Baptists, have ordained women deacons or ordained women preachers, ordained women pastors, or authorized women evangelists?" Of course, the answer would have been "None," yet the declaration in the resolution is "all members have equal privileges."

Second—Many of our women don't want such connection with the general convention, nor "equal privileges" in the church. I have heard a number of the prominent leaders in the women's work so express themselves.

As a matter of fact, the women have in proportion a bigger convention, a better organized body and working force than the men, and are doing more in proportion without "pockets" than the men with their millions in banks, lands, stocks and bonds.

During last year the women raised about \$60,000 on the foreign mission debt of \$180,000, besides going beyond their general apportionment. The report on woman's work adopted by the convention, says, "The W. M. U. we believe to be fulfilling its function in a conspicuous way as an auxiliary body to our convention."

Then why interfere with them and their work? I suggest that the brethren who want to write and speak can find other open and needy fields in which to exercise their gifts.

Third—In my opinion, such alliance would have a tendency to cripple if not to kill, the women's convention.

In the first place, they could not attend both conventions at the same time. It has been suggested that it wouldn't interfere with either convention, that the women could go ahead with their work until they get through, then come into the general convention, but the fact is they have nearly as much business to transact and work a great deal harder at it. Besides, they have no provision in their program for scrapping, otherwise their session would be as long as ours.

It has been suggested again that the women could change their time and place of meeting, but the trouble about that is the majority of the women couldn't attend both conventions for financial and family reasons. Besides, why should the same body transact practically the same business in different conventions at different times and different places?

Fourth—It occurs to me that the interpretations of Paul's utterances concerning the women are just a bit over-worked any way. It appears to some of us that many of our good brethren form and fashion their interpretations to suit their likes and dislikes.

Why not let the Scriptures say what they say and mean what they are intended to mean?

How would it do to wait till the women ask for church suffrage, "equal privileges," and convention membership? Meanwhile let them go on unmolested in their glorious work in the Master's kingdom?

G. W. RILEY.

Plano, Texas.

## ADDRESS BY CAPTAIN W. T. RATLIFF

### At Mississippi College Opening, 1911.

Mississippi College opened its doors on Wednesday, September 20, 1911, with an enrollment of 333.

Captain W. T. Ratliff, of Raymond, president of the board of trustees, and who has been a member of that body for forty years, delivered the following address at the opening of the session:

Mr. President, and Young Ladies and Young Gentlemen:

It has fallen my lot for years past when you were preparing to leave college to speak the "parting words," with which you were as willing to part with as you were Clinton and the colleges. But I greet you this morning under circumstances entirely different—you are happy in the thought that you are back again in the environments you were recently anxious and willing to quit. The feeling of comradeship comes over you this morning something like that of soldiers who get together after the battle, the inquiry of the soldier being, "Who are left?" With you it is, "Who are returning?" You have many skirmishes if not real battles, to tell about, fought by you during the vacation period. I welcome you back to the historic town of Clinton, once called Mount Salus, the Hill of Health, but afterwards known as the Seat of Learning. One of Hind's county's orators, among other things that he had to say about the Banner County of Mississippi, was that it had Jackson, the Seat of Government; Clinton, the Seat of Learning; Raymond, the Seat of Justice; and Amsterdam, the Port of Entry. Since you are not through college and have not yet received your diplomas, you may not know about "Amsterdam!" The time to which I refer was before the days of railroads, and Amsterdam was a shipping point on the Big Black river, one mile from the present site of the town of Edwards. You see, young gentlemen, you have already on this, the first day of the session, got a lesson in geography. There is before me a class of young men who are here for the first time, and who do not participate in the feelings that I have been talking about. You do not feel quite at home. Everything is new to you. It was once so with all of us. We know exactly how you feel and sympathize with you. Let me say to you, however, that the boys and girls here are just like the ones you left at home. Go right along and make acquaintances as fast as you come to them, and if you do not find that all I have said is true, then write me a letter and I will come up and tell you what the trouble is.

When Mississippi College came into the hands of the Baptists, more than sixty years ago, the denomination in this State was very weak, while today it outnumbers all the others put together. There are those who think that the men who got their training here have had much to do with bringing about this change, and of making Mississippi the great State that she is today. Now, to state the case a little differently, let me say to you that you have great privileges here,



which you must take hold of and use in order to get the benefit of. You have been told about the early bird and what happened to the worm. Remember that while you are getting your minds trained and characters formed, not to neglect your bodies. A large part of the Savior's work while in the world was given to healing men of bodily infirmities. We read in the Scriptures that God said, "Let us make man in our own image." We should spare no pains in preserving the image of God. Again, our bodies are called the temples of the living God. What an awful thing it is to defile a temple! Please note this, young gentlemen. We find also in the Scriptures this expression: "Male and female created He them." I take this to mean that one may be a male person without being a man. If I am right in this interpretation, then I warn you that a great calamity may be in store for you, namely, that of being a male person and not being a man. I am prepared to tell you that men may wear the uniform of the government and draw its rations, without ever being soldiers. Even though we agree that every male person may not be a man, it is also true that there have been men in all ages of the world. By your leave I will name a few of them. When the Lord decided to provide corn in Egypt, he sent a man down there. He did not go in much style, not booted and spurred with a magnificent staff in costly uniform, but as a slave, and was not there long before he got into jail; but when the corn was needed it was there. When the Lord got ready to bring His people out of Egypt, He sent a man for them, and they brought out. When the time came to settle His people in the land of Canaan, He sent a man to lay off the ground among the twelve tribes, and if it was not done to the satisfaction of all, we have never heard to the contrary. When a king was needed for Israel, the Lord provided him, though he was found among the sheep, where Moses spent forty years of his life. This record shows that men should not become discouraged by their early surroundings. It was said of this young king that, although he could sing, play on the harp, and write poetry, yet for all that he was a man. Now don't think that I am throwing stones at any one, but am only trying to make a little humor to cause a laugh to wake up the sleepers. When the prophets of Baal made themselves offensive, the Lord sent Elijah after them, who did them up, not according to "the queen's taste," but rather to her disgust and horror. However, these prophets gave no trouble afterwards. I imagine that some of you are saying to yourselves, "Was not this the man who, frightened by the voice of a woman, ran off into the wood?" Yes, the same; and if you will consult men older than yourselves you will find that other men have done the same thing. If "prophetic succession" is want to be established, it would be easier to find successors to Elijah than to the twelve apostles. When the advent of the Savior of mankind was near, John the Baptist appeared preaching in the wilderness. John was not careful as to his dress, his diet, or to his manner of speech, for he denounced the religious

aristocrats of his day as "a generation of vipers." Another thing, John was not particular about, and that was his head. There comes times in the life of every man, who stands for anything that this will be true of him. You often hear the expression, "You know, we must live." No, we do not know any such thing. This theory was vigorously combatted in this building only a few years ago by the lamented Dr. T. T. Eaton. The time sometimes comes when a man ought to die rather than live. John lost his life, but received high praise from the Savior of mankind, who said, "Among those born of women there is not a greater prophet than John the Baptist."

When the oppressive hand of the mother government became too heavy for the colonists, Patrick Henry cried out, "Give me liberty or give me death!" Thomas Jefferson, who was cataloguing the grievances of colonists in the declaration of independence, did not consider what might happen to him if he should fall into the hands of the constituted authorities. Neither did Washington when he unsheathed his sword in defense of Virginia and the other states of the colonists against the mother country. I feel sure that you will pardon the vanity of a father in here relating a little incident that happened last week in the city of Philadelphia, in which the Benjamin of our household had a part. This boy was a student here once. The faculty, at least, have not forgotten him. He was standing around the old Liberty Bell, listening to a prominent citizen of the City of Brotherly Love tell about how the old bell rung out in clear responsive notes to the sentiments of Patrick Henry and other patriots, when Clifton asked him the question as to what the patriots would have been called if they had not succeeded in the war that their action had brought about. "Rebels, I suppose," was the reply. Well, then, it was winning in the fight that made your cause just, and not the principles involved. "Oh, I see that you are from the South," was the reply. The boy had gone to Philadelphia from Oklahoma, where are gathered men from all states in the Union. Yes, young men, there is a South today, and in the language of Daniel Webster, "She will stand forever!"

When the mother refused to regard the rights of the colonists, the patriots declared for "separation," and Washington drew his sword in maintenance of the separation. So, when the North got stirred up from end to end because of the Dred Scott decision of the Supreme Court of the United States, that gave the South equal rights with the North, and elected Lincoln as a protest to the South enjoying such rights, the patriots of 1861, following the example of those of 1776 declared for "separation." Virginia had given birth to another son who was possessed of all the virtues and patriotism of George Washington, and he drew his sword to maintain this separation.

Now, I would not stir up the dying embers of the late civil strife. My life as a citizen of the United States for 45 years is a pledge to the contrary; yet my contention is that, if the sword of Robert E. Lee sheathed at

Appomattox is not as stainless today as that laid aside by Washington at Yorktown, then all who took part in this strife on the part of the South were rebels and traitors, and the noble young men who sit before me today are the sons of rebels and traitors, which in the language of one of Mississippi's great orators, H. S. Foote, "God forbid." In any contest, whether it be in law, love, politics or football, it is all important to keep the records straight, and they show that the South had as much to fear from the aggressions of the North as the colonists had from the mother country. If this be conceded then our section was entitled to the use of the same remedy adopted by the colonists, all of which goes to show that the South did not bring on war to perpetuate slavery. The South did not bring on the war at all, but it was brought on us and even to our very doors.

Now, let us come to something a little nearer home. When the loyal sons of Mississippi made a constitution for the State suited to its needs, that was attacked by men all over the Union our people sent a man to the United States Senate to explain and expound the instrument. He, like John the Baptist, was not careful of his dress, but was very particular about the accuracy of his information concerning constitutions. When this instrument became the subject of debate in the United States Senate, he was prepared to repel every attack upon it, and sent great men like Hoard and Hawley of New England to studying the constitutions of their own states. What an incentive it ought to be to every young man in the land to see General J. Z. George, whose early advantages were not the best, standing before the greatest body of men on earth, successfully defending the constitution of his own State and acknowledged as the greatest of constitutional lawyers in that great body! "And what shall I say more?" It is that, when the Democratic party was for years groping about in the dark, like the children of Israel in the wilderness, minority leader after another having failed, our own John Sharp Williams was put in charge, and behold what we see today! Why, we see the promised land, and even the White House is in sight. The Democrats now have the House of Representatives, have nearly got the Senate, and the Presidency, like ripe fruit is ready to fall into the lap of the party. Now, young gentlemen, if this hurried account of men and events has stirred up in your pure minds and created desire on your part to be MEN by making use of your opportunities here, then I will feel no regret for making a doubtful experiment in leaving a sick room that has engaged me for a month, to come here and talk to you today. I ought to quit right here, but I know you will indulge me while I add a postscript, which, you know, is said to contain the gist of a woman's letter, and it is to thank you with all my heart for the patience and encouraging attention you have given me while going over this rambling discussion. Out of a heart overflowing with love for all of you, I sincerely thank you, and ask your permission to retire, which I know you will readily grant.



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word, which must accompany the notice.

## EDITORIAL.

### WHY DO THE HEATHEN RAGE?

In a recent Sunday issue of the Jackson Daily News, the leading editorial is a mocking diatribe, undertaking to be funny and more nearly succeeding in being blasphemous, ridiculing the idea of prayer for rain being answered. It is in fact an attack upon the very heart of the Christian religion and shows the real animus of those who refuse allegiance to the truth of the gospel. If the religion of the Bible is not supernatural it is worthy nothing; it is not religion at all. If it will not do for man what he cannot do for himself and what others cannot do for him, it is of no use. More than that, it is an imposition and a fraud, for it claims to be of divine origin and to have within it divine power to secure results. In many ways, in many people and in many parts of the world its claim has been demonstrated. It has made good in the men and institutions and transformations it has produced. It has done it in every place where it has been given a chance.

The essential factors in producing its results are the Book with its testimony of God, and prayer as our weapon of overcoming. These two are essentials and inseparable. The Book teaches us to pray, and prayer is the means of accomplishing the impossible. We ought not to ask God to do for us what we cannot do for ourselves. Prayer is the instinctive appeal to Omnipotence for what cannot and will not come by the ordinary unassisted means. Prayer for rain is as natural and right as any other prayer; and when employed with the right motive and in submission to the will of God will do the work that all the weather bureaus on earth cannot accomplish, thwart or explain. The editor of the News seems never to have been taught the story of Elijah's successful prayer on Mount Carmel for rain which refreshed the whole land after a period of three years' drouth. And of course is unfamiliar with the reference to that event in the New Testament which says "He prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit."

In which connection is said that Elijah was a man of like nature with us, showing that what he did is possible to us.

Or perhaps, knowing all these things, he tosses them into the dumpheap of a worthless and superstitious past. When some people get to talking about matters of religion they are like a caterpillar trying to fly. They are clean out of their element. It was suggested in that editorial that the brother who had prayed for rain try his powers on his own turnip patch or accommodate his neighbors nearer home. All of which goes to show how impossible it is for a stranger to the gospel to comprehend the motives that prompt the prayers of a Christian. The same Bible writer who tells us about Elijah's prayer tells some people that they ask and receive not because they ask amiss, that they may consume it on their pleasures. No, it is altogether antagonistic to the altruistic teaching and principle of Christianity to use prayer for one's personal and exclusive enrichment. That would be a "hog-heaven" where one's own swill tub was kept full, but it is no part of the spirit of Christ.

Perhaps it would not be well to take seriously every editorial on religious subjects found in a secular paper, but every paper is supposed in some measure to reflect the spirit and sentiment of the community or state in which it circulates, and the article under consideration was far from doing so. On the contrary, many were indignant that the practice and hope of Christians, the privilege and prevailing of prayer should be held up to ridicule, and in their hearts are uttering protest against it. As to the proffered test which the editor of the News offers to make, it is enough to say that when the test was made on Carmel the suggestion came not from the priests of Baal, but from Elijah the servant of Jehovah.

### WEAK KNEES.

"A Layman" makes the following inquiry, "What is a weak-kneed Baptist? Is there any cure for such a disease? Does it just affect the knees? Also give definition of evangelical, orthodox church, and what is the real purport of 'like faith and order,' used sometimes in church letters?" It is good to see that intelligent laymen are thinking about the matters which concern the welfare of the churches. They doubtless have some ideas of their own which are worth expressing. Also there is no better way for the people to keep in touch with one another, or for the paper to keep in touch with the people than by asking and answering questions. This is true whether the answers are always satisfactory or not.

The first question, as to a weak-kneed Baptist, may be answered in part by an illustration. Several years ago a little girl was observed by her watchful and devoted parents to show weakness in the knees as she walked. It did not at first seem to be serious, and probably would have received but little attention if she had not very soon developed a spinal trouble that apparently started in the base of the brain. There the two ailments were seen to be connected. The trouble de-

veloped then rapidly, resulting in great suffering, partial paralysis and eventually in total blindness which could never be relieved. No effort or expense was spared to relieve her, but to no purpose. It is understood that one doctor told them there would have been a chance of relief if the real trouble had been understood in the beginning and given immediate attention.

This would indicate that weak knees may be not simply a disease in itself but a symptom of a more serious trouble, reaching higher up and affecting the more vital parts of the body. There is probably some mental disorder which needs attention. It affects the vision and it is well known that the vision has much to do with the ability to walk straight or to walk at all. Veterinarians have about concluded that "blind staggers" in horses is not a disease in their limbs, but congestion of the brain. In the letter to the "Hebrews," the hands that hang down and the palsied knees are put together, thus: "Wherefore lift up the hands that hang down and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed." The hands are idle and helpless generally when the knees are weak. Those who make no progress in the Christian walk have but little share in the Christian work. It does not simply affect the knees.

As to weak-kneed Baptists, it would seem they are the sort who are afraid to stand on Baptist truth and Baptist feet, who lack confidence in and love for the things that Baptists stand for and stand on. A little puff of opposing wind frightens them into a spasm of fear; a slight pull of personal interest or love of the world will cause them to tumble helplessly into the lap of the Philistine Delilah, or the snare of the mollycoddle notion that anything will do, so you keep on good terms with the world. It is a speak-easy, go-easy disease, condition of faintheartedness that makes one tremble with fear whenever there is any mention made of denominational differences. It is in danger of terminating in blindness and paralysis.

Surely there must be a cure for even so serious a malady. Sometimes a change of scene and climate is good. A fine Baptist atmosphere and strong Baptist environment helps mightily. A thorough and faithful and constant application of the undiluted word of God is the best correction and tonic. You will have to get the coöperation of the patient in an awakened conscience with a willingness and purpose to know and speak and do the truth. A temporary brace may be needed in giving personal companionship with those who have clean convictions. Ye that are strong, bear the infirmities of the weak. Hold them up, until they begin to have more confidence and can walk alone.

### Like Faith and Order.

The other two questions asked by "Layman" may be put together, as they are closely related, namely, as to what is meant by evangelical, or orthodox, churches and "of like faith and order." The word "evangelical," of course, is the adjective derived from



the word which means gospel, and is commonly used to designate the people who hold and preach the pure gospel. Sometimes we characterize it as the gospel of grace as distinguished from the so-called gospel of salvation by works. It is the distinction which Paul makes in the epistle to the Galatians when he says "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel, which is not another gospel." This different gospel was not an entirely new teaching but a corruption of the true and original gospel, something that was not original and proposing to stand on its own merits, but which took advantage of the gospel already preached and accepted to introduce perversions to it which were in fact utterly subversive of the genuine article. Just as a shrewd medicine vendor might take advantage of a popular and useful brand of medicine to make one with a similar name and wrap it in a similar package, in order to supplant the original, but which was wholly lacking in the essential curative property.

Among the people of today the word "evangelical" is used to denote those who believe in preaching the gospel of salvation by grace through faith, wholly upon the merits of Christ's atonement, without the instrumentality of ordinances, sacraments and church membership. As opposites in this respect it puts Baptists on the one hand and Roman Catholics on the other, the one believing in and preaching salvation through Christ by the sinner's direct approach to him in faith without the interference of priest or ordinance; the other contending that salvation is confined to those who submit to the "sacraments of the church." There are others beside Baptists who believe in salvation by grace through faith, but many of them do not hold to it so faithfully or proclaim it so positively. In a general way Protestants as opposed to Catholics are spoken of as evangelicals, because they believe that "the just shall live by faith."

But there are many so-called Protestants whose minds are not clear and whose preaching and practice are not consistent. For example, the Campbellites teach that obedience to the ordinance of baptism is a necessary condition of salvation. They thus not only corrupt the gospel, but vitiate the very ordinance of baptism. In like manner many Protestants associate salvation in some way with the sprinkling of the infant children, considering it as a means of grace, a seal of the covenant and in some way guaranteeing the salvation of their children. This was the cause of its introduction and the principal reason for its continuance today in the world. Whatever leads people away from the simplicity of faith in Christ as the means of salvation is a corruption of the gospel and destroys evangelical religion. The term "orthodox" applies to those who hold to the fundamental and uncorrupted teaching of the gospel, the Bible as the true word of God, the substitutionary atonement through the blood of Jesus and salvation by grace alone through faith.

The expression, "of like faith and order," used commonly in our church letters, means

simply those who hold fundamentally to the same doctrines and practice the same things and maintain the same form of church government and discipline. Practically it means to any other Baptist church; more specifically to what is known as a Missionary Baptist church. The letter is a testimonial to the Christian faith and character of this one who holds it and commends the holder to fellowship of another Baptist church. Of course we have nothing to do officially with any other than a Baptist church. Even a Baptist church is not obliged to receive a member upon the recommendation of a letter, if there are good reasons for not doing so. The holder is dismissed only when the letter is used to join another Baptist church. Until then his membership remains unchanged, and his relationship to the church giving it is the same. If it is used to unite with a church not of the same faith and order, it is not valid and subjects the holder to exclusion from the church giving the letter.

The Mississippi Tax Commission created by the last legislature, favors a hundred per cent valuation put on all taxable property; but there has developed considerable opposition. It is strange that we have a situation when dishonesty is all but universal in tax assessments, and fraud has so entrenched itself as to be resentful of interference and ready to fight any change. The governor promises, if the tax valuation is raised to its proper level, to call an extra session of the legislature to reduce the rate, which could be done greatly to the relief of the few honest people.

Walter E. Rodgers, of the Home Mission Board, in passing through Jackson Thursday, reported that Rev. C. P. Roney, of De Ridder, La., and himself have been helping Rev. L. W. Sloan, pastor of the Baptist church at Kentwood, La., in a revival campaign. The total additions to the church up through Wednesday night amounted to 140. The meeting continuing through Sunday, when it is confidently believed that the number will reach 200. Mr. Rodgers is going to help Rev. Raleigh Wright, pastor of First Baptist church, Ruston, La., in a meeting at Dubach, La.

Many brethren make the mistake of thinking the Lord won't hear them if they don't prolong their prayers for at least five minutes. God hears the first word you say if you have anything to say. You don't have to make a noise for five minutes to get His attention. Similarly, some people seem to think that nobody will read their article in the paper if they don't spread it over a column or two, when the very opposite is true. If you wish the people to read what you have to say, know what you are going to say and put it in the smallest space possible. You don't have to back off and get a running start to jump into the middle of the ring.

Rev. Ben Cox, pastor of the Central Baptist church, Memphis, and his daughter, Miss Mamie, spent a few days last week at Dockery, the special purpose of going being a baptismal service. Miss Frances Atkins Dockery, and her brother, Joe Rice Dockery, who with their parents joined "Central" recently, specially desired to be baptized in the Sunflower river, which runs for eight miles through their plantation. Brother Dockery has made a wonderful record since he commenced as clerk in the store of J. M. Dockery at Cleveland, leaving there in 1888. From the earliest one of his most important characteristics has been unassuming benevolence. He and Brother A. E. Jennings have been two of the principal supporters of our Baptist Hospital in Memphis.

The German foreign minister, Zimmerman, has been succeeded by Bantzian, until now minister of the German government to Denmark. The German chancellor, Von Bethmann-Hollweg, has been succeeded by Michaelis. The news from Berlin is difficult to interpret and even the German themselves seem to be guessing what effect these changes are going to have. There seems to be unrest in that country and the changes appear to be due to a growing desire for peace. Austria and especially Hungary, are apparently dissatisfied and wish peace, but there is not much to base strong hopes of peace on, and we are more than apt to have a long hard fight.

Rev. W. A. McComb assisted in a meeting for twelve days at Pelahatchie in which thirty-six were added to the church, twenty-six of them by baptism. This editor has been pastor there for nearly four years, and this is the best meeting we have had yet. The congregation had recently gotten into their beautiful new house, nicely furnished, and needed a great spiritual endowment for their growing work. The meeting proved a great spiritual feast and the lost were brought to Jesus. New converts voluntarily went to work for others and the result was a good ingathering. Most of them were mature people, though a good number came from the young people. Brother McComb knows how to pray, to labor and to wait. The people gladly follow him. His two daughters were present two days and rendered helpful service. The church is better prepared for good work than ever before.

## ARE BAPTIST SCHOOLS WORTH WHILE?

W. A. Wilson.

This ought to be a vital question. Its thoughtful and prayerful consideration ought to awaken deep interest and serious concern. If it is not worth while if the state supported schools, colleges and universities can just as well do the work of education, would it not be better for us to avail ourselves of their advantages than to be continually oppressed with the expenditure of so much money, so much mental energy and soul-racking anxiety, and so much of the self-sacrifice of those who are engaged in the promotion of Christian education?

A prominent Baptist, who is a graduate of Columbia University, and who is now prominent in business circles, and in the legal profession, remarked in a conversation recently: "There are in Missouri nine state supported educational institutions, not counting the many excellent high schools. These have constantly increasing annual appropriations. These appropriations will provide for educational advantages and equipment which our denominational schools cannot expect to reach. Under such conditions, is money spent in denominational schools a wise or safe investment?" Is it worth while? We can not ignore this question nor accuse those asking such questions of being disloyal. Many are saying, "It hardly seems just that, having been already taxed to support state schools, we should be expected to tax ourselves or allow our church to tax us for the support of church schools."

Many others whose denominational loyalty and self-sacrifice can be counted on in other lines of Christian service are turned from the support of our schools because of the

(Continued on page 9)



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Put Christ first.

Love labors, faith works, hope sees.

The kingdoms of this world shall become the kingdoms of our God.

The Baptists of Mississippi are obligated first to prepare for war against sin—if we could banish sin, we wouldn't have to fight Germany.

I feel as if the Baptists of Mississippi have been working long enough for extra objects such as the Red Cross. These things are good, but they are not the best. I am not saying anything against them, but merely wish to call attention to things more fundamental. The Red Cross is not identical with the Cross of Christ. Money given to the Red Cross is for the purpose of relieving the bodily suffering of war victims. Money given to the Cross of Christ is for the purpose of saving from eternal suffering, and for making war impossible. Let us strike at the root of the war evil by preaching the gospel of Christ to the world. Earthly kings will continue to fight for supremacy so long as they are allowed to reign; universal peace will only come when Christ is crowned and recognized as King of kings and Lord of lords. If you have money to give, give to the fundamental things.

### A Correct Pastoral List.

It is a great thing to be correct, to be exact, to be sure that you have accurate information. I am working for this in our pastoral list. I worked for it last year, but never did get an absolutely accurate list. I could not get such a list. I tried as hard as I ever tried anything in my life, but failed. The reason I failed was that many pastors so many pastors neglected to fill out and return to me the addressed return postal card I sent them. I tried to make it as easy as possible for them. I sent a return postal card with blank spaces for the information desired and the card already addressed. All they had to do was to write in the names of the churches served, sign the card and drop it in the postoffice. I sent out something over 600 of these cards. I expected to get 600 back. I got less than 300 back. This explains the reason there were mistakes in last year's pastoral list.

I am sending out now letters asking for the same information that I asked for last year. I am enclosing in these letters the same kind of a return postal card. It will take just one minute to fill out the card. I timed myself and wrote in five churches which is about as many as any one man can preach to, signed my name and my address. It took me just one minute. I was not working against time, either. Any pastor can do it in that time.

I earnestly hope that every pastor will fill this card in and return it to me immediately. Let us be able to say in Mississippi that we have a correct and accurate pastoral list. I am waiting anxiously for the return of the card I have sent out.

### Mission Work Among the Soldiers.

Mississippi will have two training camps—one for the National Guard, located at Hattiesburg, and the other for the Navy, located at Gulfport. In these two camps there will be something like twenty thousand soldiers.

This gives to us a new State mission obligation. It is true that the Y. M. C. A. will be doing religious work in these camps and we have nothing to say against that work, but only words of commendation for it. But the Y. M. C. A. cannot meet the religious obligation which the Baptists of Mississippi owe to the soldier boys. This obligation can only be met by the Baptists themselves.

It is an evident fact that men must be tied permanently on to something definite if their religious life is to be preserved. Therefore, if the religious work done by the Y. M. C. A. among the soldier boys and by the chaplains of the various regiments and by any other religious body doing work in the camps—if the religious work done by these agencies would be preserved and conserved, the boys led to Christ, must be tied definitely on to a permanent religious organization. Christ instituted the church as the organization to tie men on to. Consequently we have got to get on the field with a definite church life if we would preserve and conserve the religious life of these boys. Baptists are particularly obligated for this work because they are sticklers for the literal interpretation of the New Testament.

It will take at least one man, if not two men, for this work. It may take more. The work should be planned in conjunction with the other religious work that is being done in the camps. There should be and must be evangelistic services. These will have to be planned for. Our very best preachers should be brought to these camps to deliver addresses and to hold meetings. There will also have to be tents, chairs, reading rooms, etc., and, in fact, everything necessary to furnish for the soldier boys a regular church life. All this will take the time of some competent preacher.

The importance of this work might be emphasized by calling attention to the fact that there is scarcely a Baptist home in Mississippi which will not have either one of its own members or one very closely related to it in these camps. The war draft is going to touch us all. There is not a man or woman in Mississippi who will not have loved ones in these camps training for service for Uncle Sam. So the work touches all of us. It is a great appeal.

Now before these boys, dear to the men and women of Mississippi, leave for the front in France, many of them never to return, let us do all within our power to lead them to Christ. Here is a great chance for the Baptists of Mississippi to show true loyalty to their fellows.

It is going to take money to do this work. It will take somewhere between five and ten thousand dollars, but I am sure that the Baptists of Mississippi will gladly give this additional amount in order to meet this special need.

Mission work among the soldiers has been taken up by the Home Mission Board, and Dr. Gray has called a meeting of the state secretaries east of the Mississippi river to meet in his office on July 20th for conference on this work. I am going to this meeting to present Mississippi's claim. The Home Mission Board has already appropriated \$4,500 to mission work in Mississippi. I fear that they will not be able to appropriate more, but I feel that this conference will materially help us in doing this work by suggestions and plans if not in dollars and cents. I want the Baptists in Mississippi to feel that this is their work. We have got to go as a denomination into this work or else it will not be done.

This is God's challenge to us! What is our response?

### "HOW ABOUT THE TENT?"

Two weeks ago I called upon our people through The Baptist Record, to buy a large tent, song books and organ for their chaplain who had just been appointed to have charge of the religious life of the First Mississippi Regiment of Artillery. Thus far only one-sixth of the amount needed has been sent in. I am sure that this important matter has escaped the attention of our people, for I cannot think that our people will equip both the Y. M. C. A. and the Red Cross and send their chaplain out without adequate equipment. It is true that religious services can and will be held at the Y. M. C. A. quarters, but they cannot begin to supply the religious needs of our boys. Our regiment must have a tent, and it ought to be ready for use by the 20th of August, therefore, **act now. Let no church overlook this matter.** If we can leave our beautiful home, delightful work and devoted family to minister to the religious life of our own boys, surely you can make some little sacrifice for adequate equipment. Thus far Mississippi Baptists have only one chaplain for Mississippi soldiers, and may not have another. Don't send him away without the very best equipment possible. **I am counting on you.**

ZENO WALL,

Chaplain 1st Miss. Regiment of Artillery.

Dr. Charles L. White has been elected secretary of the Home Mission Society of the Northern Baptists. He has been connected with that work for two years and has proven himself one of the liveliest and fittest men in the denomination. His articles found in the Northern Baptist papers are always short pointed and delightfully readable. He will be a worthy successor to Dr. H. L. Moorehouse.



# CHRISTIAN EDUCATION.

(This manuscript won the prize in Mississippi College, given by Mr. Z. D. Davis, for the best essay on this subject.)

The life of man is threefold — physical, mental, spiritual. Man's body is the foundation of life. At birth his body is perfectly formed. It naturally develops in size and strength, even the body of an imbecile. And at birth there is a mental capacity, but only the capacity. And unless this is trained, the individual will grow up a weakling, unable and unfit to accomplish that which elevates man among men. There is also a spiritual capacity, made in the image of God. But this capacity is never manifested until the individual is regenerated. And afterwards that capacity can be developed to the highest usefulness.

This threefold life is the work of God, and unless it is all developed proportionately, man's life is deficient. A man, physically, may be a giant. He may wear the pugilistic belt. He may be a world-famed athlete, able to surpass any human in all that claims honor in the realm of sports. But if strength is all that he possesses what value is his life to mankind? Mentally, a man may be unsurpassed. He may be able to quote all the classics; may be master of all history since the creation of the world. By his learning he may be able to persuade and rule mankind. His knowledge may be sufficient to solve all problems. But if knowledge is all that he has, is his an ideal life? A man may have a strong body and a mind that is to be admired. And with these he may control the world with force and persuasion. But what will it profit a man if he gain the whole world and lose his own soul? Then we say a one-sided life is deficient.

Education has become so far advanced that today all institutions recognize the fact that for a man to be a capable and able leader his mind and body must be proportionately developed. And to secure this equal development most institutions of learning develop the physical as well as the mental man. For no strong mind can last unless it is supported by a strong body.

Christian schools recognize this fact; but they also emphasize the development of another important side of man's life, the spiritual. This Christian idea seeks not only to make a man strong in body and mind, but to develop that all-important spiritual capacity without which no man is perfect. Being a Christian not only prepares a man to be useful in this world, but it enables him to enter the world that is to come with a record that will pass him on to the glories of the first creation.

Every forward movement of lasting importance has been based on religion. You may search history from its beginning and you will find that this is true. It was a religious movement that led the Israelites from Egyptian bondage, carrying them to the promised land, destined to be the home of the Savior of the world. It was religion that reformed Europe in modern times, enabling so many men to suffer persecution rather

than deny their master. It was a religious motive that caused our forefathers to break all their home ties and establish the American republic.

Christian education has ruled America since this continent was discovered. Of our college-educated presidents, about 80 per cent have been educated in Christian schools. Not only the presidents, but a majority of those who have helped to frame the laws of this nation, those who have upheld our honor and integrity in war and in peace, have been Christian-educated men. Three of America's greatest men today — Hughes, Bryan and Wilson—are Christian-educated gentlemen. And the doctrine which they preach today, when this war is over, will rule the world. Men then will recognize that to respect and care for one's fellowman is the highest ideal attainable by a man or nation. Then, all over the world, it will be the Christian-educated man who will be looked upon as a worthy leader both to instruct men and to rule the nations.

Then Christian schools are destined to be the leading educational institutions of the world, for in such schools men learn to be men, and are developed according to the standards set for ideal leaders. Then give to the world men educated in Christian schools—schools where an altruistic, religious motive permeates the atmosphere from the dining hall through all the class rooms—schools where honesty and integrity are taught, where virtue and righteousness dominate the lives of the faculty and student body—give to the world this kind of educated men, and you will give it leaders worthy to lead and rule.

P. H. WILLIAMS.

## A NEW WAR PROBLEM.

A camp of soldiers watching bridges and tunnels along a trans-continental line or a vital industry that is menaced—soldiers who are young, fine looking, virile boys no better, no worse, than the average brave, happy-go-lucky, thoughtless American lad, educated in the non-essentials, ignorant as a baby in essentials—all in natty uniforms that follow every curve of the superb forms; a nearby town with numbers of adolescent girls winsome and attractive, no better, no worse than the average American girl; educated as girls of her age are in non-essentials, ignorant and irresponsible as a butterfly in essentials—mothers but a trifle more intelligent in the matter of the most vital problems their sons and daughters must face—the whole village alive with that emotional enthusiasm which constitutes the first stirrings of what will be real patriotic zeal later when it will look out through tear-filled eyes from gaunt, hungry, suffering faces and cling with long-drawn, almost impossible sacrifice to a nation's honor. In ten thousand American localities these are the familiar elements of the most perplexing problem of the world's sad war today.

Add to this the ever-present sex problem of which we know next to nothing save a few seemingly unrelated and unexplainable facts—F-A-C-T-S—and we have a home war

problem fraught with a danger grim and gaunt that almost makes our hearts stand still.

What student of psychology will tell us what is the charm in the uniform which makes the girl who is all dignity in her relations with the civilian ready to make a street acquaintance with the same man when he shall have donned the uniform?

As in the material world chemical elements in themselves seemingly innocent when united make a poisonous compound, so in the human. A passing smile between these two—our soldier boy and our high school girl—a morning greeting—a moment's conversation—a stroll together down a town block—a lingering chat in the town park as the shadows fall—a more than ordinarily long handclasp—a frolic at the camp with others—a lone walk in a woodsy lane—a secret tryst another and still another—then the company moves on and a sad young girl broods in silence till the passing days force upon her the certainty of the fatal truth and soon another unmarried mother of a "war baby" is added to the pitiful group left in the locality of every military camp; while a young soldier "somewhere in France" now and then regrets—but not too sadly; for, to the average man, the girl who is easy to make acquaintance is worthy to bear the results.

Here is our home problem. It is inevitable. It is already with us and the results will continue to follow as surely as the night follows the day until parents, teachers, and public-spirited people everywhere waken from their culpable apathy and unite in an aggressive effort for the enlightenment and protection of both boys and girls.

## A WOMAN SPEAKS.

Will you let a lay-woman speak in "meetings" just once about the rural churches? I like part of what Brother Boone, of Texas, says. He says get the best man available for mission centers. That is just what the country churches need—men that are well trained and able to lead.

Why is it God calls the best preachers to town and cities? Why doesn't God put into the hearts of a few of the really good preachers to make a sacrifice and live in the country, to lead and teach the country people higher and better things?

Why is it such men as Farr and McComb can come into the country and get liberal subscriptions for education, when the pastors can't get a decent mission collection? Because they can make the people see that it is their duty to help such causes.

What could a few such men do with the missionary Baptists of the country if they would live among them and preach to them even twice a month? If the country church gets a first class preacher, it is handier for him to live in town. God bless the poor country pastors for they do what they can and so does their people. LAY-WOMAN.



## Mississippi Woman's Missionary Union Page

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 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

"That ye bear much fruit." Yes—and for the Training School.

When this paper reaches you the Blue Mountain Encampment will be in full swing. We trust many of the sisters are taking advantage of the work being done there by Misses Dixon and Traylor. It is worth while.

Beginning on Sunday, the 22nd, South Mississippi Encampment at Hattiesburg will be open to all comers. The secretary will be there with our Miss Dixon. Come and get a vision of our work.

Are you depending solely on the Dollar Club for your Training School subscription? Please do better than that. Give as liberally and as largely as you did to the Red Cross work.

Before this issue of The Record reaches you, we trust you will have received a copy of the Year Book, and of the policy for Mississippi. Should you fail to get them please notify us.

Will you who get this issue of The Record read your secretary's heart-cry, "Am I a Slacker?" to your society; to your church if need be; then renew your work for the Training School for this quarter? Oh, how we are praying that Mississippi may not fail in this thing!

## Am I a Slacker?

Am I a slacker because I say just here what I am going to say? I believe with all my soul that my Father above who reads human hearts plainer than we read print, fully exonerates me from such a charge. I believe those who know me best here will do the same. I love my country well enough, not only to die for it if need be, but to live for it. So much by way of introduction.

Reports, a number of them are coming to our office reading something like this: To Training School this quarter, \$5; to Red Cross, \$25. Far be it from me to even intimate that too much is being given to our Red Cross work. I would that the amounts already given were multiplied many times over, because of the great and worthy need; and because not one of us as yet have made any sort of sacrifice in giving to this duty call of the hour.

But there is another army on the world field to which we have pledged our alleg-

iance. And in this army, soldiers brave and true who have crossed the waters, and from "somewhere" out there, from the forefront in the ranks of the far flung battle line, are calling to you and to me for help; efficient help to carry on the battle.

Here at home are those who are pleading to be sent that they may aid in the conflict; pleading to be allowed to enter the "training camp" that they may be made ready for the field. And a group of women of us, hearing the call, get together, pray (?) together, then send—five dollars to aid in the work.

"But the Red Cross need is the more immediate demand," says one. "Is that true? For two thousand years the other war has waged; and each year but adds to the criminality of those who claim that their "citizenship is in heaven" and that they as "soldiers of the cross" are using every possible effort to win the fight. For "by their fruits ye do know them," and when we give the minimum to the highest cause, we are not faithful to that cause.

There are slackers—and slackers. Beloved, let us never allow ourselves to be named in either class of them.

## Woman's Missionary Union Training School.

Two stately electric lights will stand at the Broadway entrance of the new building of the W. M. U. Training School in Louisville, Ky. These lights are the gift of the student body of the school and are given as memorials; one of the students who does home mission work and the other of those who take the Light to those "who sit in darkness" in foreign lands. In a very real sense these two lights are typical of the purpose of the school, for its students uniformly go forth to definite Christian work either at home or abroad as regular missionaries, as pastors' assistants or as unpaid church workers in their local communities. Of the twenty-nine graduates in 1916 the following interesting account was rendered at the May meeting in New Orleans: two went as missionaries to China; one to Tampa to work among the foreigners; two as teachers in mountain schools; one as worker in mountains; three in settlement work; one as an assistant in a home for missionaries' children; one into kindergarten training; one into nurses' training; two as church missionaries; one as social service worker; one into W. M. U. state work; four were pastors' wives; and two married ministers. The zeal and training for this and similar work are obtained through the wholesome life of the school, through the excellent course of study at the school and in the Southern Baptist Theological Seminary, located only a few blocks from the school, and through the practical city mission work done by the students. In the various mission churches and Sunday Schools, in hospitals and almshouses as well as through visiting in homes they not only take the Light but also learn the better how to be eternal torch-bearers. Not far from the school there is its Good-Will Center where this past year the students held Sunday School each Sunday afternoon and also conducted seven regular clubs for the people of the community. Over 1,800 visits

were paid to the homes of these friends of the center.

Equally encouraging during the year has been the interest of the students and alumnae and other W. M. U. workers through the South in the building fund of the school.

From time to time individuals and states have taken different parts of the building as memorials to honored friends or loved ones. At New Orleans a further opportunity in this direction was given to each state so that now practically every state has selected some definite room or part of the building. This effort also encouraged several persons to establish scholarships in the school and one friend in inquiring concerning the annuities granted by the Union said that she would prefer that her money establish such a scholarship. Certainly the states cannot do better than to encourage their truest, best equipped young women to enter the school.

## Our New Year.

"Hark, One calling!

In the wilderness prepare the way of Jehovah!"

Standing at a window on the seventh floor of the Grunewald Hotel in New Orleans, one could look out over the city and see a very wilderness of homes which from that viewpoint seemed much alike. No home appeared larger or superior to another, no home seemed humbler than its neighbor. All were standing as it were in equal favor under the softening twilight of the closing day. Under the spell of such a scene there came the heart-lifting thought, that in this manner God looks out upon His people. From the elevated viewpoint of His high purposes, looking through the blending light of His great love for mankind not one of any tribe or nation appears to Him superior to another, in His wonderful plan for the redemption of the world and the perfecting of mankind. But, with a knowledge gained by a closer view of many cities under the revealing light of the sun, one realized that certain homes were palatial in size and beauty and were surrounded by commodious grounds, while others were crowded together in sections where the sun scarcely shines and where the rain scarcely falls save in scorching heat or deadening damp and there is a wilderness indeed. Again we have a parallel thought: as God in His omnipresence comes near unto His people, looking through the brilliant light of justice, He finds those whose lives are luxuriant, abundant and fruitful in proportion as they have allowed God's love to take hold on their hearts and Christ's teachings to become the motive power of their lives. He also finds multitudes who dwell in poverty of soul, hid from the sunshine of God's love because they themselves and others have not realized God's loving purposes for all mankind nor His great need for their lives in His service. Here, too, we find a wilderness.

As a Union, as an organized force, we have caught a vision of the world from God's viewpoint of love and purpose and have been making our contribution in preparing the way of Jehovah by bearing fruit in the Master's vineyard. The past year has been one



of triumphs and should be an earnest of what we shall accomplish in the year that is before us. Today we stand equipped and strengthened by the past for achievement in the high purposes which are the end and aim of the Union.

"Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

MRS. W. C. JAMES.

### ARE BAPTIST SCHOOLS WORTH WHILE?

(Continued from page 5)

seeming impossibilities of their success. There are many who are otherwise considered good Baptists that are utterly indifferent as to the support and patronage of our own schools, and indifferent as to whether their children attend school or not. It is well for us to reiterate and re-emphasize some of the reasons for Baptist schools in particular, and for Christian education in general.

#### Leadership.

It would be useless to depend upon our state schools for leadership. This is not the function of the state school; but is the function of the Christian school. It would bring about confusion and discord for our state schools to attempt to develop leadership in the various religious denominations or to assume the function of instruction in doctrine and duties. It is significant that, of the American missionaries on the foreign field, 84.3 per cent received their religious impressions and training in denominational colleges. Of those engaged in home missions 84.8 per cent received their training in denominational colleges. About 81 per cent of the ministers of all denominations received their training in denominational colleges. On careful investigation it will be found that a very large percentage of the workers in the various lines of Christian effort such as the Sunday School, young people's societies, Y. M. C. A., and Y. W. C. A. work, workers in charities, social settlement, etc., were educated in Christian colleges.

#### Moral and Spiritual Uplift.

In many of the callings, professions and business positions in which well rounded symmetrical character, moral integrity, dependable habits, and other characteristics of highest personal worth are involved, the denominational colleges have furnished the largest proportion. This is apparent from a careful study of the college affiliation of the presidents of the United States, the judges of the Supreme Court, the members of Congress and those who stand highest in other official or civil positions. This is true because our Christian colleges look toward the educational development of the whole man—the intellectual, moral and spiritual. Our state schools, though ever so good and ever so well equipped for intellectual development do not and cannot compare with our smaller church schools in the moral and spiritual.

Far be it from us to charge our many excellent state schools of being godless, yet it is admitted that it is not the function of the state school to teach religion or to take God into account in the study of material, physical or spiritual phenomena.

To eliminate the divine in art is to rob poetry, painting and music of their inspiration; to leave God out is to deprive philosophy of its highest teaching; to reduce education to the cold hard facts of science is to leave the mind in the maze of doubt and uncertainty. We need God, Christ, the Bible, Christian doctrine, Christian ethics, civic righteousness, Christian self-sacrifice, and activity at the foundation of the highest morality and the highest manhood.

#### Safeguard.

The denominational college is the great safeguard to the various systems of state education. We must not forget that more than half of the students in this country are enrolled in Christian colleges. We must not forget the further fact of our educational history, that state education is of comparatively recent origin. Christian education commenced with the colonies. Their chief purpose was to furnish educated ministers and Christian workers. This was so stated in the charters of Harvard, Yale, Brown, and other colleges and universities. It is worthy of remark that far-seeing and loyal Baptists had a worthy part in these beginnings of the educational movements in this country. To these movements and the educational sentiment created by them our public school system and our great state universities largely owe their existence. Before the introduction of state schools the public had to depend, for an educated citizenship, upon the work of these church schools and colleges. Our whole country owes a debt of gratitude to the patriotism and Christian enterprise of the founders and promoters of our denominational colleges. Some of the great presidents and teachers in our state universities were educated in these struggling church schools, and even yet their "salt hath not lost its savor," in the preserving and wholesome influences exerted upon the moral standards of state schools. The Christian college helps the state college—makes the state college more religious. The state college sometimes gives to the Christian college high standards and inspires to greater equipment and efficiency. Each ought to recognize mutual helpfulness and dependence. Should our state institutions become as is sometimes the case, too much under the control of political demagogues, or drift too far from safe moral standards, our Christian colleges are to prove the safeguard and bulwark of education and civic righteousness.

#### Evangelistic.

The Christian college is worth while as an evangelistic force. A large majority of the students here become Christians, and early in life become possessed with Christian ideals and actuated to Christian activities. These are soon recognized in the various spheres into which they enter after leaving college. The whole college training thus becomes a kingdom force. Those who invest in the building and endowment of our Christian schools are giving their money not for the personal benefit of the students who may attend, but to lives and influences that will go on compounding and reduplicating themselves as long as the time shall last.

#### Bible Basis.

Christian education is worth while because it has its foundation in the Old Testament. In Gen. 18:19 we read, "For I have known him to the end that he may command his children and his household after him that they may keep the way of Jehovah to do righteousness and justice." It has its foundation and inspiration in the New Testament in the commission of Christ to go into all the world to preach and to teach or make disciples. The carrying out of Christ's commission has been greatly retarded because up to the last century, an important part of the commission, that of Christian education, has been neglected. The new emphasis and application of Christ's commission and growing passion for world-wide evangelism are accounted for, and are made possible, largely by the existence and influence of Christian schools.

#### Baptist Polity.

Baptist schools are worth while because of the very nature of Baptist teaching and polity. Baptists believe more than any others, in the all-sufficient, and ultimate authority of the Bible in matters of faith and practice, regenerated church membership, the non-sacramental and symbolic character of the ordinances, local self-government, the right of private judgment in the interpretation of the Scriptures, the separation of church and state, religious liberty freedom of conscience, voluntary coöperation in the various religious activities—all these and many other distinctive and differentiating beliefs and characteristics of Baptists, make it highly important, if we would perpetuate the principles maintained through history, by self-sacrifice, glorious martyrdom and triumphant achievement, to acquaint our young people with these principles and to educate them into the belief that they are worth while.—Word and Way.

#### THANKS.

We wish to acknowledge with thanks contributions from Mississippi to apply on our building fund as follows:

Jeff Kent, Forest .....	\$ 5.00
T. J. Miley, Bay Springs .....	1.00
The Baptist Record Book Store, Jackson .....	2.00
Leon Tyrone, Prentiss .....	2.00
A. S. Mellichamp, Agricola .....	1.00
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By O. L. Benway, Sec'y-Treas.	

#### IMPORTANT ANNOUNCEMENT.

Through the generosity of a long time friend of the Baptist young people of North America, the Baptist Young People's Union of America is prepared to announce that it will be glad to send a copy of the New Testament to all of the young men who have enlisted or will be called into service of their country. We will be glad indeed to secure the names and locations of all such young men and will deem it a great privilege to serve them in this very vital matter. Address correspondence to James A. White, general secretary, 125 North Wabash Ave., Chicago, Ill.



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## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for July 29.

### GOD'S GRACIOUS INVITATION.

Isalah 55:1-13.

Golden Text: "Seek ye Jehovah while He may be found; call ye upon Him while He is near" (Isa. 55:6).

Connection with last lesson.—Our studies in the Old Testament began with the call of Isalah. For more than 50 years during the reigns of Jotham, Haaz and Hezekiah, he had stood fearlessly as God's prophet of righteousness. The message of the present lesson is supposed to have been delivered about 700 B. C., only a few years after the invasion of Sennacherib. With prophetic eye he looks into the distant future and springs to his people a foreview of God's dispensation of grace.

#### I. The Gracious Call (vs. 1-5).

The first five verses of our chapter bring before us God's gracious call to men to participate in the blessings of Messianic salvation. While referring immediately to Judah chastened by the captivity 170 years later and possibly to Israel already in captivity, yet the call evidently goes beyond these nations and gathers up into its gracious implication all of the races of men. These verses look beyond the law to the gospel age. The characteristics of the true gospel are propitiation, pardon, and purity. The fifty-third chapter of Isalah sets before us the propitiation; the fifty-fourth chapter presents the pardon; the fifty-fifth chapter brings before us both pardon and purity. So in studying these verses let us look beyond the Chosen People to every nation, kindred and tongue.

Some aspects of God's call to men stand out prominently here. First, it is universal yet limited. This statement seems untrue. But this is exactly what we find here. The call is to "every one," yet limited to those who "thirst" for that which is to be given. The invitation is universal in its sweep including the entire class of thirsty ones. It is limited in its application excluding all the not-thirsty. Thirst here is an expressive figure representing deep anxiety for that given to man can be saved till he becomes anxious about the matter. God cannot save a man so long as he is indifferent toward His offer of mercy.

Second, the call is personal. It is not addressed to men as nations, but as individuals—"Ho, every one that thirsteth," "come," "hear." All of these terms strikingly portray the intensely personal in the appeal. Only in a figurative sense could such an appeal be made to dumb nature, or to animals without reason. The

appeal is made to a person who knows, and feels, and desires, and wills.

Third, the call is most liberal. We are brought into an atmosphere of commercial terminology. "Come \* \* \* buy." The call has the sound of the market-place where men sell and buy. But every law of commercial transactions breaks down here; for the buying is to be done "without money and without price." Some one has called this the market-place of the world—the poor man's market where men without money may buy without price. What gracious liberality!

Fourth, a call to what? The figures under which the purchasable object is represented is "water," "wine," "milk." Press the juice out of these figures and we find them to be something that refreshes; something that gladdens; something that nourishes. Casting aside the figures, the central truth which they set forth is found in verse 3, "Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." What else can these words mean but salvation in Jesus-Christ? That for which the thirsty and the penniless are invited to the poor man's market-place is no more, no less than Jesus Christ Himself. In commercial relations that which sells for little has little value. Not so here. Paul, when he utterly failed to fathom the wealth in Christ, had to say the "unsearchable riches of Jesus Christ." Yet He is offered to the parched souls of humanity without money and without price.

#### II. The Gracious Conditions (vs. 6, 7).

The blessings of Messianic salvation are to be had without price. But there are certain unvarying conditions which every person must meet before he becomes a partaker of the blessings. These conditions present the human side of salvation. They are binding on Israel. They are binding in every age on every person.

First, seeking the Lord. The prophet urges that the Lord be sought. "Seek ye Jehovah while He may be found." Let it be remembered that God never saves lost men nor restores backsliders while they are in an indifferent attitude toward Him. It is true that Jesus Christ came to seek and to save the lost. He is ever seeking the lost through the Spirit. But there must be a seeking sinner or there is no salvation for him. Of course there is the why the sinner seeks, but that does not enter the present discussion. The seeking Christ never saves the passive sinner, but the seeking sinner. The exhortation, either expressed or implied, throughout the Old and New Testaments, is to "seek the Lord," to "call upon Him," to "come to Him."

Second, there must be true repentance. The prophet does not call it by that name; he says, "Let the

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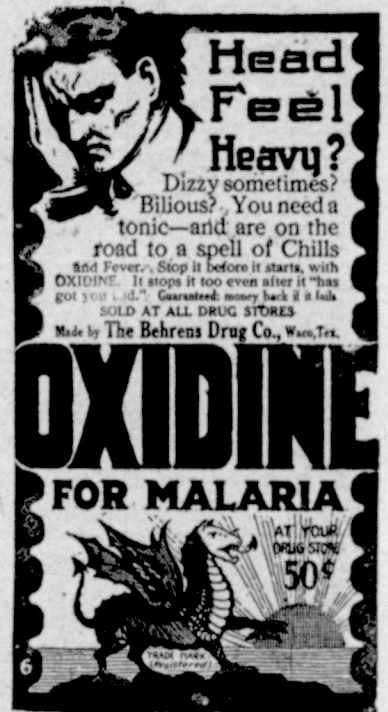
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Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or grey hair in your head? Did it not make you wish that you too had kept your hair carefully and could hear similar compliments passed on you? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking your dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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wicked forsake his way, and the un-  
righteous man his thoughts, and let  
him return unto the Lord." That  
act of mind for which repentance  
stands is minutely described here.  
It is such a change of mind about  
sin as leads to cutting loose from it;  
such a change of mind about God  
as leads one to turn to Him for par-  
don. Jesus Christ and an impeni-  
tent sinner can't get together at all.  
But Jesus runs to meet the penitent  
sinner. This condition does not vary.  
It will never vary. So long as there  
is sin in the world it will be binding  
upon the wicked to forsake his way  
and the unrighteous man his  
thoughts in order to obtain salva-  
tion.

Third, that of faith. Our lesson  
does not say anything about faith.  
But that act of soul for which faith  
stands is here. What is saving faith  
but turning to Jesus Christ? I  
can't turn to Him in any real way  
without trusting Him as my Savior.  
What is faith but the hand which re-  
ceives the gift? This is the final  
unvarying human condition upon  
which men may come and buy "wine  
and milk without money and with-  
out price" and find that abundant  
pardon in God's mercy.

### III. The Gracious Mystery (vs. 8-11).

How penniless men can buy the in-  
describable and unsearchable riches  
of God's grace without money and  
without price; how God can be just  
and bestow abundant pardon upon  
the unjust is a gracious mystery past  
finding out. Poor sin-blinded men  
can't reach up to the thoughts nor  
the ways of God in this great mat-  
ter. For His thoughts are not our  
thoughts nor His ways our ways.  
Surely we have the key to the gra-  
cious mystery in Jesus Christ. He  
discloses enough to us to make us  
partakers of the blessing, yet how  
little we know of this profound mys-  
tery. We see the drought come and  
vegetation is parched up; then the  
refreshing rains descend and the vege-  
tation takes on new life. It grows;  
it fruits. We know there is some  
connection between the moisture and  
the growth and we act intelligently  
upon this fact. Still there is a mys-  
tery that we don't understand. Un-  
der this homely yet mysterious  
figure, the prophet represents God's  
mysterious program of redemption in  
operation. Just as we see the con-  
nection between the refreshing rains  
and the growth and fruitage of plant  
life, so we observe the connection  
between the going forth of the ac-  
tive word of God and the redemp-  
tion of lost men. His word is "quick  
and powerful" as it goes forth out  
of His mouth, spoken through His  
man, His woman, His boy, His girl.  
It will not return unto Him void,  
but He will make it to accomplish  
that which He please. We must not  
forget this vital relationship between  
the eternal living word of God and  
the salvation of lost men. It saves  
us from discouragement oftentimes.  
The word of God shall never lose its  
power. We who proclaim it may  
lose our power. We may lose our  
faith in its power. But the quick,  
powerful word abideth forever with  
the pledge of God that it shall not  
return void.

### MEETINGS OF ASSOCIATIONS.

Associations. Churches. Time.  
West Judson—Saltillo—Aug. 8.  
Sunflower—Shelby—Sept. 4.  
Oxford—Water Valley—Sept. 4.  
Columbus—Bethel—Sept. 5.  
Monroe County—Athens—Sept. 6.  
Gulf Coast—Biloxi First—Sept. 11.  
Chickasaw—Bay Springs—Sept. 11.  
Lebanon—Sumrall—Sept. 11.  
Judson—Pleasant Hill (4 miles NE  
Tupelo)—Sept. 11.  
Tishomingo—Burnsville—Sept. 11.  
Lauderdale County—Marion (5 miles  
N Meridian)—Sept. 13.  
Bethel—Rock Branch (10 miles SW  
Sumrall)—Sept. 15.  
Mt. Pisgah—Hazel—Sept. 15.  
Hobolochitto—Union (9 miles E of  
Carriere)—Sept. 18.  
Bay Springs—Montrose—Sept. 19.  
Calhoun—Mt. Tabor (5 miles W of  
Pittsboro)—Sept. 19.  
Tippah—Ripley—Sept. 19.  
Pearl River—Edna—Sept. 19.  
Trinity Missionary—Arbor Grove (6  
miles SE Houston)—Sept. 20.  
Jefferson Davis—Whitesand—Sept.  
21.  
Zion—Spring Hill (10 miles SE of  
Calhoun City)—Sept. 26.  
New Liberty—Rocky Hill—Sept. 26-  
27.  
Pearl Leaf—Wilson Grove—Sept. 27.  
Strong River—New Liberty (Star,  
Miss.)—Oct. 2.  
Aberdeen—Central Grove—Oct. 4.  
Walthall—Centerville—Oct. 5.  
Chester—Bethlehem—Oct. 5.  
Carey—Hamburg—Oct. 6.  
Liberty—Rock Springs—Oct. 6.  
Oktibbeha—Pleasant Grove—Oct. 5.  
Louisville—Enon (7 miles E Noxa-  
pater)—Oct. 9.  
Yalobusha—Garner (at Scobey)—  
Oct. 10.  
Jones County—Bethlehem (5 miles E  
Laurel)—Oct. 10-11.  
Mississippi—Liberty—Oct. 11.  
Rankin County—Antioch (10 miles  
S Pelahatchie)—Oct. 11.  
Hopewell—Springfield (7 miles S of  
Morton)—Oct. 12.  
Union—Beech Grove—Oct. 12.  
Copiah—Sylvarena—Oct. 16.  
Coldwater—Union—Oct. 17.  
Kosciusko—Providence (12 miles E  
Kosciusko)—Oct. 19.  
Lincoln County—Lucien (16 miles  
W Brookhaven)—Oct. 19.  
New Choctaw—Pine Bluff—Oct. 19.  
Choctaw—DeKalb—Oct. 20.  
Yazoo—Goodman—Oct. 23.  
Bogue Chitto—Mt. Pleasant—Oct.  
24.  
Chickasaw—Enterprise—Oct. 25.  
Deer Creek—Belzoni—Oct. 25.  
Harmony—New Hope (20 miles N  
Forest)—Oct. 26.  
Central—Bowmar Ave.—Oct. 2.  
Montgomery—Kilmichael—Oct. 16.

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Ben Cox.

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ciation of their prayers, as I believe  
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## NEWS IN THE CIRCLE

MARTIN BALL

Rev. H. R. Carroll, of Navasota, Texas, has accepted a call to the church at Corpus Christi. He will move to the field at once and begin his labors.

Honte Board Evangelist H. R. Holcomb recently held a fine meeting with the East Side Tabernacle church, Atlanta, Ga. Rev. W. M. Albert is the successful pastor.

Dr. R. M. Inlow has recently closed a great meeting with the Bellevue church, Memphis, where he is pastor—doing all the preaching himself. Thirty-one joined the church.

Rev. J. P. Harrington, recently from Mississippi, now Waco, Texas, recently closed a meeting with the Rozen Heights church, Fort Worth. Twenty-five additions. Pastor Chas. Nelson is rejoicing.

All the exchanges are expressing deep sorrow over the departure of Dr. Shipman to his heavenly home. We shall miss him very much in all our gatherings. One of our best pastors and preachers is gone.

Evangelist J. H. Dew, of Ridgecrest, N. C., is now assisting Pastor Fleetwood Ball at Lexington, Tenn. The meeting is reaching the entire town and country around. Many have professed faith in the Lord and united with the church. Pastor and people are happy.

### SPLENDID HOME IN CLINTON FOR SALE OR FOR RENT

Located near center of town, ten rooms and bathroom, electric lights, hot and cold water, barn and other outhouses, turfed lawn, sleeping porch. Rental reasonable. Write MRS. C. J. JOHNSTON, Clinton, Miss.

## Ugh! a Dose of Nasty Calomel

It Salivates! It makes you sick and you may Lose a Day's Work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

## RUB-MY-TISM

Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

Pastor J. R. G. Hewlett, of Charleston, recently assisted Pastor W. J. Derrick in a gracious meeting with the Oak Ridge church at Farrell. The church was much revived under the splendid presentation of the gospel by Pastor Hewlett.

The Negro Baptists of Clarksdale recently closed a wonderful meeting, in which there were 104 additions to the church—most of them by baptism. It was the privilege of this writer to preach to them on Sunday afternoon on the subject of baptism.

It is stated that Dr. Len G. Broughton, of Knoxville, Tenn., is at the John Hopkins Hospital taking treatment for a nervous breakdown. We trust he will soon recover and return to his important field of labor.

Gospel Singer Jack Scholfield has just completed a song, the title of which is "Old Georgia for Christ." It is to be placed on the front page of their B. Y. P. U. pamphlet for next year. He says it is simple and singable.

We extend to Rev. W. E. Fendley a cordial welcome back to Mississippi. He comes from Mobile, Ala., to Eupora. We promise plenty of hard labor and the fellowship of as royal band of workers as any Christian ever enjoyed.

Pastor Barton and Superintendent Harry Watts took a large number of the members of the Winona Sunday School to the Baptist County Sunday School Convention recently held in Duck Hill. They report a great time.

Bids will be opened for building of the new wing to the Baptist Hospital at Memphis at once. There is a demand, very pressing for more room. The work will be pressed to completion. The War Department is asking how much room could be furnished for war purposes in the hospital.

On Wednesday night, July 11, a presbytery composed of Revs. N. W. P. Bacon, W. S. Allen, J. A. Ousley and Martin Ball, met at Clarksdale for the purpose of setting apart to the gospel ministry Brother Lester G. Black. After hearing the report of the presbytery, the church requested the council to proceed with the ordination. Brother Black is doing some mission work in Quitman county.

A small but very black Negro was standing very erect at one side of the door of a house where a Negro man had just died. The services were about to begin, when the Negro clergyman appeared at the door and said to the little fellow, "The services are about to begin. Aren't you coming inside?" "I would if I could," said the small boy, "but you see, I've de crape."

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

### FROM EUPORA.

I am glad to be back in Mississippi, and yet sorry to leave the good people of Alabama. During my three years' stay in Alabama I preached 525 sermons, baptized 137 into the fellowship of my own church, held 18 revival meetings in which there were 219 additions by experience and baptism, and built one church, yet I did not give up my work there and come to Eupora to recuperate. I am not suffering from a nervous breakdown, nor has my wife's health failed; physically we will easily class A-1. We are here for service, to be used as the Lord and the Baptists of Mississippi may see proper to use us. We are heart and soul in line with every enterprise fostered by our denomination and we want you to feel free to call upon us any time we can be of service.

The good people of Eupora received us with open hearts and homes, and the prospects are indeed encouraging. I find that the men who formerly served here as pastors were hard working, constructive leaders; they have one of the best church buildings and pastoriums in the State, of which they are justly proud. We are going to have to do our very best to keep from lowering the standard but we are like the old Negro driving into town with an old poor horse and run down buggy, and seeing this sign, "Speed Limit, 10 Miles Per Hour," gathered up his lines and began to apply the whip as he remarked, "I didn't know whether we can reach it or not, but we sho' is gwine ter try." So we may not be able to reach the standard set here, but we are certainly going to try. Pray for us.

W. E. FENDLEY.

### HOW TO PACK THE FREEZER.

In the June Woman's Home Companion, Alice Bradley gives some practical directions about packing the ice cream freezer.

"The freezer must be packed carefully and accurately. Have ready a basket or a pan of ice, finely and evenly crushed, a box of coarse rock salt, and a dipper or a saucepan holding about a pint. Place three evenly measured dippers of crushed ice in the freezer tub, packing it down firmly. Over this put one evenly measured dipper of rock salt. Repeat until the carefully measured layers of ice and salt reach to a place on the can higher than the mixture inside. This proportion of three parts of ice to one part of salt has been proven to be the best for getting a fine-grained ice cream. Do not put in your ice and salt without measuring, and then expect to get a perfectly frozen product.

"The freezer may be left for about five minutes after being packed, while the ice begins to melt and the mixture becomes chilled. When the ice and salt have begun to work, it is time to turn the crank. Begin by turning it very slowly. A slow song on the phonograph makes a good accompaniment, for the slower the freezer crank is turned for the first ten minutes the finer grained will be the product."

### MANY PRESCRIPTIONS AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

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Sig: One teaspoonful Hood's Sarsaparilla before meals

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Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given this school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

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Scholarships of Free Tuition offered High School Graduates of good record at The Memphis Conference Female Institute, a Junior College for Young Ladies. Beautiful Location in splendid city of 20,000. Improvements to extent of \$5,000 made on building this vacation. Address Henry G. Hawkins, President, Jackson, Tenn.



HOW JOHNNY WAS CURED.

Johnny was a great brag. A brag is a boaster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give a snort, and exclaim:

"Pooh! That's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting-room. Father was reading, grandma and mother were sewing. Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying, "Look at my drawing. I did it today in school. Isn't it good?"

"Pooh! Call that good! You ought to see the one I drew! It beats yours all hollow!"

Joe was rather crestfallen, and little Alice, who had a sympathetic heart, pitied her brother, and, going to Joe, asked him to let her see his drawing.

"I wish I could do as well as you do, Joe," she said, hoping to revive her brother's drooping spirits.

"Pooh!" snorted Johnny, "you needn't try to draw; for girls can't even make a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back, everything seemed to be going on as when he left. Father was reading, grandma and mother were sewing and Joe and Alice were busy with their lessons.

"At last I have finished my hem," remarked grandma, folding the napkin she had been hemming so industriously.

"Pooh!" said mother, contemptuously, "that is nothing. I have done two while you are doing one!"

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Father, look at my examples, please. I have done every one of them and have not made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh! That's nothing," replied her father, not even taking her paper to look at it. "You ought to see the way I used to do examples when I was your age!"

Poor little Alice was greatly astonished to hear such a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought the smiles to her face.

For a few minutes no one said anything and work went on as before. Johnny was deeply engrossed in the history of Crusoe's adventures and

the other children continued their studies.

"My flowers look so well! I believe the geraniums are going to bloom again," remarked mother.

"Pooh! They are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you have had only a few blossoms in the whole winter," said grandma, contemptuously.

"What is the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When father remarked presently that he had stepped into the grocer's and been weighed that afternoon and that he "tipped the beam" at 168 pounds and that was doing "pretty well" for him, mother said, crossly:

"Pooh! You call that doing pretty well? Old Mr. Benson weighs 225 pounds and no one ever heard him bragging of it."

Everybody laughed. Father shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

Johnny saw them all look at him, and after a minute or two began to think.

"Father," said he, "what are you all laughing about? Is it at me?"

"Well, we are not exactly laughing at you. We thought we would try your way of boasting of our accomplishments and see how you thought it sounded; but mother spoiled our game before we had finished it."

Johnny looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folk that evening when he boasted of what he could do or had done. He was forced to admit that boasting sounded very unpleasant, and he resolved to break himself of the habit. —Our Morning Globe.

LONGFELLOW'S FIRST POEM.

When our great poet was nine years old his master wanted him to write a "composition." Little Henry, like all children, shrank from the undertaking. His master said:

"You can write words, can you not?"

"Yes," was the reply.

"Then you can put words together?"

"Yes, sir."

"Then," said the master, "you may take your slate and go out behind the schoolhouse, and there you can find something to write about; and then you can tell what it is, what it is for, and what is to be done with it, and that will be a composition."

Henry took his slate and went out. He went behind Mr. Finney's barn, which chanced to be near by, and seeing a fine turnip growing up, he thought he knew what that was, what would be done with it.

A half-hour had been allotted to Henry for his first undertaking in writing composition. In a half-hour he carried in his work all accomplished, and the master is said to have been affected almost to tears when he saw what little Henry had done in that short time:

MR. FINNEY'S TURNIP.

Mr. Finney had a turnip,  
And it grew behind the barn,

And it grew, and it grew,  
And the turnip did no harm.

And it grew, and it grew,

Till it could grow no taller;

Then Mr. Finney took it up,

And put it in the cellar.

There it lay, there it lay,

Till it began to rot;

Then his daughter Susie washed it,

And put it in the pot.

Then she boiled it, and boiled it,

As long as she was able;

Then his daughter Lizzie took it,

And she put it on the table.

Mr. Finney and his wife

Both sat down to sup;

And they ate, and they ate;

Till they ate the turnip up!

—Exchange.

THE BIRTH OF OLD GLORY.

If you were walking down one of the principal streets of Philadelphia today, you might see a little old house, almost hidden by the warehouses that tower above it on both sides. And probably you would wonder how in the world that little old house came to be left there when all the property around had been built up for business purposes. It is just another proof that while Americans are apt to think a good deal of money and business, they also save room in their hearts for patriotism.

for it is just in that little house that "Old Glory" was born. And that happened one hundred and forty-one years ago, in 1776.

"The colonies" were then at war with England and General Washington asked the Continental Congress to decide upon some one emblem to stand for all the colonies. Congress appointed a committee of three men, one of whom was Washington himself, to "designate a suitable flag for the nation."

General Washington and his friends had their own ideas about how the flag ought to be made, and they decided to talk to Mrs. Betsy Ross about making it. She lived in the little house in Philadelphia and kept an upholstery shop there. In their design the flag was to have thirteen stripes, and on a blue field a star for every colony. The men had decided on a six-point star, but Mrs. Ross thought a five-point star would look better, and we have used a five-point star ever since. She was a very skillful needlewoman, and there in the room back of her little shop she made the first star-spangled banner. It was neatly made, and very beautiful, and when General Washington saw it, he was delighted. It was formally adopted by Congress on June 14, 1777.—The American Boy.

# WINTERSMITH'S CHILL TONIC

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ROBERT J. WILLINGHAM, D. D.

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is warm with the passion of his life. Mothers and fathers, young men and young women, as well as preachers and present missionary workers, ought to read this book."—J. F. Love.

"Indeed, in these pages, many who have followed for years the course of our denominational history will live over again some of the most memorable scenes in that history, and will feel again the thrill that has accompanied some of the mountain-top experiences in some of our great conventions."—Christian Index.

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### GREAT AUNT MARGARET'S INDIAN STORY.

Jennie N. Standifer.

"Did you ever know any Indians, Aunt Margaret?" asked Jack, who was beginning the study of Mississippi history.

"Yes, son," replied Aunt Margaret. "I came to Mississippi before all of the Indians had been taken to the Indian Territory. I had just passed my tenth birthday, and my brother John was 13. Ben, the baby, was learning to walk."

"Tell a true Indian tale, Aunt."

"Very well. My father moved us from Alabama in a covered wagon, and camped on the banks of the Tallahatchie river, in North Mississippi, while he built a two-room log cabin. As soon as we moved in and the place was fenced, he and Jack began to clear the land of timber for planting the next year's crop. Game and wild turkeys were plentiful, and with Mooley, our cow, to give milk, we lived comfortably.

"A treaty had been made with the Chickasaw Indians and some of them had been removed to the Territory, but many remained. There was no way to force them to go, as they had retained the right to decide when they would move. This tribe of Indians was fierce and cruel. They were notorious thieves and stole not only horses and cattle but the slaves of the first white settlers. Many of them passed our cabin on their wirey little ponies, but none ever entered the house. Father said there was no danger in having them for neighbors, as Tobatubby, their chief, was his friend. But mother always insisted upon keeping a loaded gun in the house.

"Early one morning in September, father and John started to the grist mill, ten miles up the river. They rode our two horses, and each carried a sack of corn to be ground into meal.

"Soon after they left, mother said, 'Watch little Ben, Margaret, while you are washing the dishes; I am going to milk Mooley.'

"I had washed and dried the last dish when I glanced from the back door and saw a dozen or more Indians leap over the high fence and with shrill war-whoops run towards the cow-lot. Mother dropped the milk pail and started for the house. One of the Indians struck her with a club, drew his hunting knife and began scalping her. For a moment I stood paralyzed with horror. Baby Ben was crying, and pulling at my dress. I could not help mother, but I must save Ben. To hide him in the house would be useless, as I knew it would be plundered. There came to my mind, like an inspiration, the thought of a large hollow oak tree, 25 or 30 feet from the front door. Seizing Ben, I rushed from the cabin before the Indians entered the house from the back door. I dropped Ben into the opening and with difficulty squeezed in myself. There we crouched as still as mice while the Indians took what they wanted from the house and then set it on fire.

"Soon the heat was so great we could hardly breathe. The smoke was stifling. Despite all I could do, Ben cried piteously, but the roar of

the flames prevented the Indians from hearing him and finding us.

"It seemed hours before the flames became a heap of coals and the Indians left, taking our cow, two oxen and a yearling calf. I was weak from the intense heat and stiff from having remained so long in a cramped position, but I left the tree and crept to where mother lay. She was bleeding profusely, but alive. I tore off my cotton underskirt and bound it around her head. I sat by her all through the long day, leaving her only long enough to find a few eggs in the hay loft, which kept Ben from suffering from hunger.

"Father and John returned late in the afternoon, and my brother was sent in haste for a doctor. He told our nearest neighbor, five miles away, of our misfortunes, as he passed the house, and before 10 o'clock that night mother had been removed to the kind friend's home. There we remained until our cabin was rebuilt.

"Before spring, mother had entirely recovered, except for a partial lapse of memory, and extreme nervousness. The hair never grew on her scalpless head, but she lived to a ripe old age.

"The last of the Chickasaw Indians were removed to the Territory early the next summer, a short time after the death of their chief, Tobatubby. Before the old man died he saw that restitution was made to father for the burning of our house and the loss of our cattle.

"Did we ever forgive the Indians for scalping mother? Certainly, son. We were Christians and they were but ignorant heathens. Your great uncle Ben was among the first missionaries to go out to the Territory, and for years he—but that is another story, my boy."

### RESOLUTIONS OF RESPECT.

Whereas, God in His wisdom has removed from us our Brother W. A. Wilkinson, to whom the entire church looked for safe counsel;

Be it resolved, first, That in the death of our Brother Wilkinson the church has lost one of her most faithful leaders and senior deacon.

Resolved, second, That while we shall miss his presence and wise counsel, we shall bow in humble submission to the Father's will and extend to the family our prayerful sympathy.

Resolved, third, That a copy of these resolutions be sent to The Baptist Record and that they be spread on the minutes of our church record.

W. E. ROBINSON,

T. D. HOWELL,

J. M. SPAIN,

S. A. CAUSEY,

R. A. EDDLEMAN,

Pastor.

### CUSTER, KY.

I'm at Custer, Ky., in a meeting. Brother G. C. Walker, of Alabama, is singing with me. We are having a fine meeting; interest is good and crowds are great.

Will begin a meeting with C. S. Wroten at Chunky, Miss., on July 15th. Let the brethren pray that God may bless us with great meetings both here and in the home State. Will hold three meetings while in Mississippi. Cordially,

J. R. KYZAR.

### MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

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J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

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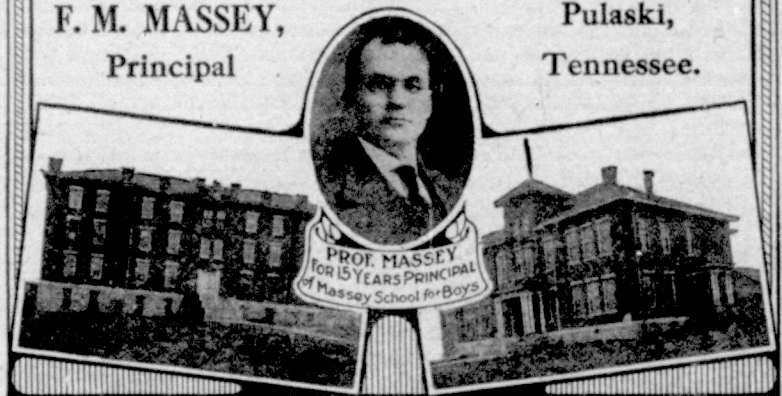
Massey Preparedness.

A seven-acre garden replete with good things to eat! Beans, corn, squash, tomatoes, sweet and Irish potatoes, and in fact, everything that grows in a good garden are in abundance. And our home canner outfit with an ample number of cans are all in readiness to prevent there being any hungry boys at Massey this term. Nor will there be any cold quarters for Massey boys as sufficient coal for the winter is already in the coal house.

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For further information, address, EDWARD P. CHILDS, President, or The Registrar, Lebanon, Tennessee.

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E. Y. MULLINS, President.



### PROFESSOR FOSTER'S DEFENSE OF THE BREWERS.

On April 26, 1917, Prof. G. B. Foster, of the University of Chicago, delivered an address on "Psychology of Reform and Prohibition Movements" before the Chicago section of the American Society of Brewing Technology, which appears in full in the June number of the American Brewers' Review.

For many years Doctor Foster has been a sort of toreador among us. No one has been more successful than he in waving the red cloak. We had rather hoped that these bloody exhibitions were at an end.

After giving the reasons for his abandonment of the cause of prohibition "more than a quarter of a century ago," Doctor Foster declares that, "from that day until a week or two ago, I have never heard a prohibition speech. I gave myself to other matters." This is as plain as a pikestaff. Twenty-five years have made all the difference in the world in the case for prohibition. When such a body of social experts as the National Conference of Charities and Correction goes on record, as it did the other day in Pittsburgh, by a practically unanimous vote for nation-wide war prohibition, and when Dr. Charles H. Mayo, of Rochester, Minn., the president of the American Medical Association, which has recently barred alcohol from the legitimate pharmacopoeia, declares that national prohibition would be welcomed by the medical profession, a blind-man reading this defense of booze would see at once that Doctor Foster had exceeded the time limit of the historic Rip van Winkle stunt by at least five years, so far as the temperance movement is concerned.

Red cloaks do not need to be refuted. The brewers are indeed in a desperate way when they send out an S. O. S. to a philosopher or a psychologist for help and in the course of seventeen columns get this profound analysis thrown at them: "To my way of thinking, the war craze of Europe and the dance craze of America are rooted in the same psychology and are ultimately the same

things. People are dancing in America for the same reason they are fighting in Europe; comparatively speaking, there are more people dancing in America than are fighting in Europe." Professor Foster's relaxation theory of drinking may have merit, but we would like to see John T. McCutcheon put the above quotation into a cartoon. We always knew — from the art galleries, of course — that Bacchus and Terpsichore were chummy, but Terpsichore and Mars is a new one!

### BROWNSVILLE, TENN.

Our work here is going nicely and has been from the very first. We have been royally received and although we have been on the field a month and a half the royal reception still continues. We have a beautiful parsonage of eight rooms which had been newly painted without and within and freshly papered. The pantry was filled to overflowing with flour, meal, hams, sugar and canned goods enough to last six months or more. Besides all of the above, the home is fitted out with every modern convenience. We have a nice yard and garden, also garage.

Our people are a church-going people as demonstrated by the way they attend prayer meetings. We have from 60 to 85 at our prayer services. Since coming on the field we have received five additions to our church membership and our Sunday School attendance has increased.

I feel that I have had quite an honor conferred on me since my arrival in Tennessee in that I have been elected a trustee of Union University, Jackson, Tenn., besides being elected chaplain of our Home Guards here in Brownsville. We have 117 enrolled to date, and the organization is only a week old. You doubtless saw what our county — Haywood — did for the Red Cross. She gave over \$24,000, and Brownsville gave nearly \$9,000 of that amount.

I remember with a great deal of pleasure the days and hours we have had together on the State Board and Executive Committee of same, and I shall always read and hear with pleasure of the success the Baptists are making in the dear old State of Mississippi. The years I spent in Mississippi were happy years, and it was with reluctance that I severed our relations.

The last of this month I am to assist Brother J. H. Burnett in a meeting in Southern Kentucky, near my old home and the middle of August I am to aid Brother Dew in a meeting out near this place. Remember me in your prayers that we may have success in His name.

M. C. VICK.

Evangelist T. T. Martin will assist Pastor A. D. Muse in a meeting at Mt. Zion church (Lincoln county), beginning the second Sunday in August.

Evangelist N. R. Stone has just closed a meeting of much power at Rosebud, Texas, in which there were 58 additions. Singer W. W. Smith, of Ft. Worth, Texas, led the music.

The Forty-fifth Annual Session of

### BLUE MOUNTAIN COLLEGE

will open September Nineteenth, Nineteen Seventeen

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Better advantages than ever before in the history of the institution will be offered next session. We make improvements every year. High School, Normal and College Courses. Up-to-date advantages in Piano, Voice, Violin, Pipe Organ, Art, Expression, Home Science. Highest and healthiest location of any boarding school in Mississippi. Only one mile from the highest point above sea level in the State.

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A Junior College for young men and young ladies. Good buildings, economical management, a strengthened faculty, healthful location, good moral environment. The success of the session just closed encourages us to expect the next to be better notwithstanding the war.

WRITE FOR CATALOGUE

BRYAN SIMMONS, President

Newton, Mississippi

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The new catalogues are ready. Don't decide on a college till you have investigated Hillman. Two generations have been educated here and better advantages are offered the third. A religious and educational center. Exceptionally good advantages in the cultural courses. Write now for catalogue and also find out when Dr. B. G. Lowrey, the Field Secretary, will be in your town and see him.

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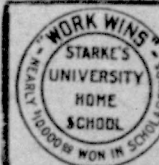
1793

### PRESIDENT WILSON

speaks of Bingham Military School, Box B, Asheville, N. C., Col. R. Bingham, Supt. as follows:—THE WHITE HOUSE, Washington, June 29, 1916.—It gives me great pleasure to express my admiration for Bingham School. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it. (Signed) WOODROW WILSON.

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1917



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Marion, Alabama



## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### ALBERT B. GATES.

Albert B. Gates, the third son of G. and Margaret Gates, was born September 7, 1848, and entered life eternal February 17, 1917.

At the age of 16, he gave his young heart to Christ and was baptized into the Baptist church at Hopewell, Miss.

He was married first to Miss Rebecca Addison, December, 1870, of which union was born five children. He was married the second time to Miss Partie V. Matthews, to whom was born four children.

He was ever a devoted, tender, loving husband and father, no sacrifice ever being too great for him to make for the welfare and happiness of his family.

His last illness, which was long and fraught with much suffering, was characterized by his great patience and a beautiful cheerfulness at all times. He was prepared and willing to meet his Lord, but grieved in his heart that he must leave his little children before they were grown and his faithful wife to bear life's burdens alone.

As God alone can know the anguish of the broken heart and the loneliness of the broken circle, He alone can comfort and bestow the peace which passeth understanding. "My grace is sufficient for thee."

May the Holy Spirit comfort by His presence his bereaved family.  
M. M.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminished strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.  
Adv.

### RESOLUTIONS.

Whereas, God in His infinite wisdom has taken from our midst Mrs. Lizzie Berry Leavell, one of our most efficient and consecrated members; therefore be it

Resolved, first, That the Woman's Missionary Union of the First Baptist church of Oxford, Miss., greatly recognizes the good hand of our Father, who gave her to us, with her wise and prayerful service, and we bow in humble submission to His will;

Second, That in her death, in the midst of her great usefulness, the

THE business survivors are the good advertisers. But good advertising isn't chiefly the putting forth of strong advertisements. Advertising is worse than useless if the goods are not as strong as the advertising. Survival is founded on bed-rock quality. Good advertising must rest on that. Won't you test the advertising in this paper by that severe standard in actual purchase? We believe it will survive that test.

Christians of Oxford and the Baptists, especially, are sensible of a deep affliction—an irreparable loss;

Third, That we recall with unfeigned thoughtfulness and appreciation her earnest labors and Christian character, the memory of which remains with us as the noblest monument of her worth and the richest legacy of her family, and that we greatly acknowledge our indebtedness to God for her, who revealed to us heavenly things, and showed us how this earth is a stepping stone to houses not made with hands;

Fourth, That we most genuinely extend to the bereaved ones our heartfelt sympathy for the loss sustained;

Fifth, That these resolutions be placed on our record, and a copy be sent to The Baptist Record, the Oxford Eagle, and to each member of her family, with the fervent wish and prayer that the blessed tie which bound her and her loved ones and friends may only be temporarily severed to be re-united as chains of gold at the feet of God.

MRS. L. J. FARLEY,

Pres. W. M. U.

MRS. JONES HARVEY,

Chairman.

MRS. G. K. SMITH,

MRS. FRANK MATTHEWS,

Committee.

### Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.  
Adv.

### DR. J. W. MAGRUDER.

Dr. J. W. Magruder was born in Madison county, Miss., November 7, 1854, and died at Hollandale, Miss., July 7, 1917. He graduated from Tulane University at 21; located at Hollandale in 1878, when he continued to practice medicine until his fatal illness. He was married to Miss Georgia L. Richards, March 22, 1882, who survives him. From this union were born three children—Mrs. Annie May Wheeler, Montgomery, Ala.; Dr. Tom Magruder, Birmingham, Ala.; and Will Magruder, Hollandale, Miss. The esteem of the people for Dr. Magruder was evidenced by the attendance upon his funeral and profuseness of handsome flowers.

His pastor,

R. L. BUNYARD.

Hollandale, Miss.

### DR. D. B. CRAWLEY.

Dr. D. B. Crawley was born in Rankin county, Miss., March 3rd, 1858. He came to the Mt. Creek community when a boy, at which place he departed this life May 31, 1917.

He was a country doctor, and spent his life in the service of humanity. Everywhere one goes in all that country the common expression is, "Oh, how we miss Dr. Crawley." No one will ever be able to fill his place. He was twice married—first, to Miss Ida Enochs in 1888. To this union five children were born, all of whom are living, and are wor-

## Positions! Positions! Positions!

Our records show that from January 1 to July 14, of the present year, we received 117 calls for our students.

Draughon's Practical Business College is a real, live, wide-awake business school. Our records show that from January 1 to July 14, of the present year, we had on roll in day school, 197 regular students.

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We court your fullest investigation. Call at our office and inspect our records; allow us to show you through our school; ask for a copy of our Guarantee Contract and our large 1917-1918 Catalogue.

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Jackson, Miss.

TELEPHONE 1038

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Sweet Dreams—everywhere.

The folks at home keep it on mantels and dressers, under beds and behind trunks. The frequency of netless beds demands that the traveler keep it in his grip. And it's only the fisherman who hasn't yet heard that doesn't slip a bottle in his hip-

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Sweet Dreams is a very wonderful mosquito remedy, and just a few more people are learning this every day.

And Sweet Dreams would appreciate your giving it a trial.

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PREPARES FOR WAR SERVICE

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Military drill offered as an elective, also Red Cross work, in the College of Arts and Science. College students may return to the farm after two terms' work. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law and Religion. Write for catalogue, stating department.

REGISTRAR, VANDERBILT UNIVERSITY,  
Box H, Nashville, Tenn.

thy of the name of their father and mother. His first wife having died about 1900, he was united in marriage to Miss Ethel Walker in 1902. There are four children of this union—all living. The doctor's country home was ever a haven of consolation to neighbors or strangers. He was hospitable, kind and sympathetic; in fact, it seemed that all the Christian graces vied with each other in his noble heart.

He possessed all the qualities of a good husband, and was a father of the true Bible type. A first-class family man is gone.

Dr. Crawley was a W. O. W. and Mason, but best of all, a good staunch member of the Mt. Creek Baptist church. He is missed everywhere in the community where a good man is needed.

A good man of God is gone in person and yet he lives on in the lives of others.

May God comfort and console his

loved ones in their bereavement, and help them to submit to His holy will.  
S. T. COURTNEY.

Goodfellow (with newspaper)—"Here's an old bachelor in Ohio died and left all his money to the woman who rejected him."

Cynicus—"And yet they say there is no gratitude in the world."

At a small stag dinner the only young and entirely unnoteworthy person present sat throughout the meal communing with his own bashful soul afraid lest by speaking he betray his sophistication. Dessert being served, he felt he must have some of the candied fruit at the other end of the table. Clearing his voice, he fixed the nearest waiter with a glittering eye and amid a sudden total silence peremptorily called out at the top of his voice, "Pigs, fleas!"